E. C. mitta

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

VOL. XIII.

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WILLIAM A. DREW, Editor.

RELIGIOUS MISCELLANY. A TALE.

THE HUMANE PHILANTHROPISTS.

[Concluded.]

Egypt, at this time, was in the summit of her glory, and stood unrivalled for learning and wisdom, knowledge and science; and thither the Philosophers, Astronomers, and men of erudition often resorted from all countries, to complete their education, and consummate their discoveries. Esculapius was an old, experienced Pro-

fessor in the medical school at Alexandria; and had become highly distinguished for his and had become highly distinguished for his successful practice in the healing art. And though his mental faculties and powers retained their native vigor, yet his days of physical exertion were over. His eyes grew dim in their sockets—his head frosted white with age—strength departed from his limbs and agiling from his fact. From early life and agility from his feet. From early life he had been characterized for deeds of generosity, humanity, and kindness. Benevolence presided over all his affections, and commisseration often melted him to tears. As soon as the sad and distressing news from the island of Hogoleu reached his ears, the tender sensibilities of his nature awakened in his bosom the pure principles of philanthropy; and his heart burned within him, to secure the emmeipation of the unhappy sufferers. But what means should be pursue? What measures adopt for accomplishing so desirable a purpose? Though acquainted with their wants, and supplied with the restora-tives requisite for removing the dreadful disease; yet how should he tender relief? He could not endure the dangers, difficulties, privations, and fatigue attendant on such a ourney himself; and whom could he appoint to the important embassy, of conveying the soverciga remedy to this suffering people? Whom could be entrust with the administra-tion thereof? Who was sufficient for these

Esculapius had a sm. On him was im-pressed his fathers image, and so great a resemblance of character subsisted between them, it was often remarked, 'the father was manifest in the son.' The aged Physician called to him, his 'well-beloved' child; and in all the pathetic strains of ancient elo-quence, pourtrayed to him the wretched con-dition of the people of Hogolen. 'But,' says he, I have in my possession, a sovereign antidote—a salutary remedy,—as soon as it is properly applied, it will restore to health is properly applied, it will restore to health and soundness. Circumstances however for-bid, that I should attempt in propria persona their deliverance from this dire calamity— and what shall I do? My son! if your re-gard for their interests your solicitude for their welfare, and your love for mankind be sufficient, to prompt you to volunteer your services in this high and responsible voca-

services in this high and responsible vocation, then fly quickly to their relief, and secure their salvation.'

Eschylus, disti guished for his elemency and goodness, was seen to let fall the tear of pity, while his father in anxious, feeling accents, related the tale of woe. But when he spoke of redemption through his instrumentality, his content of the property tality, his eyes sparkled with animation—a gleam of hope broke through the shades of gloom that hung around his brow-his countenance lighted up with a smile—his bosom heaved with the livliest emotions—and his whole soul was filled with delightful extacy. He bowed; and with holy rapture exclaimed,

'I rejoice to do thy will.'
'But,' says the tender father, embracing him in his arms, 'before you go hence, it is necessary for me, to reveal to you the whole truth, relative to the various circumstances attending so hazardous an enterprize; 'that you may reckon the cost, and see whether you be able to finish it." Should you go on this embassy, I foresee that your fame will spread far and wide, and that some of the nations, attached to your interests, will endeavor to confer on you the highest honors and gifts of a nation's trust.'

'This mark of distinction, and public ac-knowledgement of gratitude, will excite the envy and jealousy of the *Physicians* already there; and through malice, hatred and wrath, they will plot your ruin. By misrepresentation and abuse-by impugning your motives, and falsifying your words and actions, they will succeed in prejudicing a misguided populace against you; and eventually you will fall a victim to their selfishness and lawless ambition. Now, if you feel disposed to forfeit your own life, and sacrific all that is sa-cred and dear, for the purpose of rescuing them from the jaws of death and despair. then haste away on the golden wings of love, and save them from ruin. My maternal affections for you are without a parallell.
You are 'my beloved Son, in whom I am
well pleased—the object of all my hopes the stay and staff of my declining years; Yet, such is my sympathy, and solicitude for the inhabitants of Hogolen, I am willing to forego the pleasures of your society; and to offer you as a sacrifice for their redemption from the labyrinth of woe, in which they are engulphed-and if you are disposed to resign yourself into the hands of murderous assassins, who will put you to death, then go on this mission; and may the immortal Gods crown your labors with abundant success."

The Son was so deeply affected with this burst of parental tenderness and philanthropy, that it overcome his powers of utterance. He gently bowed his head in sign of submission to his father's pleasure; and ejaculated to himself, 'thy will be done.'

Things were put in readiness for his de-arture. They embraced each other with ardent fondness, and exchanged the salutations of affection and love. The magnani-mous youth could not refrain from tears, when he extended the parting hand, to bid an everlasting adieu to his country-friends, and sacred home. The fither stood speechless,

on the expansive blue waters, and the gentle times, this sentiment was construed to imply, breeze bearing him along the surface of the that Esculapius and his Sox were one in established by the dead too true. Death, destruction, and mel-

deemer-and joyous hope once more smiled

his life, for the people of regions on the sacrificing all personal considerations on the high trust reposed in him, he traversed the Island from cottage to cottle traversed the Island from cottage to cottle calculate to village to village, undergoing the calculate of public good.

Future generations being informed from tage, and from village to village, undergoing every privation; and enduring all kinds of hardships, in order to minister to the wants of suffering humanity. When the chill-damps of evening gathered around his head, he retired not to repose—when the scorching rays of a meridian Sun beat heavily upon him, he sought no shelter-but ever steady to his purpose—he was indefatigable in his laborious toil, until the balmy wings of health

were again spread over the land. Some of the Nations on witnessing his wonderful achievements, were almost inclined to idolize him; and 'gave glory to the Gods, for having conferred such power on men'—others were for placing on his head the royal diadem,—and spreading branches of the palm in his way,—they saluted him King. But being meek and humble in his disposition; and no way disposed to accept of the high honors and distinctions they were pleased to bestow, he honestly confessed, that his apparent magic, or superhuman power was not his own,—that it be-longed to, and was received from his father Esculapius; and that 'without him, he could do nothing.' He alledged, that the object of his mission, was merely to execute his 'father's will;' and all he demanded for his services, was the satisfaction of having been instrumental, in securing a lasting good to a

suffering people.

'Who sids the cause of innocence oppressed, Is by that act alone supremely blessed; No greater rapture, man on earth can know, Than that of feeling and relieving woe.'

The physicians beheld with wonder and

astonishment his successful operations; and while they eavied, they could but admire.—
They said one to another, 'that a notable miracle has been wrought, we cannot deny. But if we let him alone, the world will go after him' and we shall sink into disrepute and contempt. Let us away with him, we cannot condescend to have this man to reign

Accordingly, they entered into a conspiracy for his destruction. They commenced their fell designs by traducing his character, impugning his motives, and disconcerting his plans of operation. They accused him of being an emissary of Diabolus, performing his miracles of wonder by incantatio s, and through the power of evil Genii—alledged he was solicitous to destroy the government and institutions, and censured him of endeavoring to undermine the pillars of their long established religion. And though he protested his innocence; and appealed to his labors of love, as a confirmation of his disinterested benevolence; all was of no The embers of superstition, which had hitherto rested in undisturbed quiet, were fanned into a flame of wild enthusiasm -the fires of fanaticism and jealousy raged -his adversaries swore eternal vengeancea religious mania was diffused through society, and reason deserting her throne, the people were left to requite the benefactions of Escylus, with ingratitude and persecution. He say the gathering storn—the clouds grow blacker, and appeared more sullen— the tempest howled—the hoarse winds roared; and he perceived, that ere long, it would burst on his devoted head; and nothing could avert the fatal disaster. He shuddered at the thought-his heart sunk within him-his dark gulph that yawns at his feet. Under gonized soul recoiled on herself, and uttered a hollow groan. He fell on his knees, and lifting up his hands towards heaven, petioned the Gods 'that this cup might pass.' But, 'recollecting that he received his mission with the understanding, that he should fall a sacrifice in the cause of humanity, he quietly submitted to his fate.

The natives soon discovered their temerty, wickedness and folly, in seconding the rposes of Eshylus' enemies. As their excited zeal gradually wore away, and they were left to reflect more candidly on the subject, they discovered, as did the Athenians, who compelled the worthy Socrates to swallow the poisonous libation, that the evil lay in the accusers, rather, than in the accused. Too late they discovered their mistake-too late they repented their rash in-descretion. They had executed the Friend of humanity, and were now left to deplore their mistortune, and weep over their imprudence. Nothing was heard for a long ime in the respective cities, where most of his mighty works were performed, save eulo-gies on his disinterested virtues, and praises of his unblemished character. Our beloved Physician! How amiable his disposition how engaging his person! What benignity of temper—what benevolence of soul ever characterized his conduct! Philanthropy was the ruling principle of his heart; and his life was devoted to the interests of his species. He freely gave himself away, that we might ive! Though he were rich, yet for our sakes became poor, that we through his poverty might become rich. He bore our sicknesses and by his stripes we were healed; and how we requited his love? We have taken, and wickedly slain our great Deliverer! O, may the God's forgive!!!

Posterity in after ages enroled the name of Esculapius in the list of their Deities: and with the greatest degree of propriety, wor-shipped him as a God. For history informs was truly and properly DIVINE.

While Eschylus was on his embassy at Hogolen he declared 'that he was in the father, and the father in him'—a mode of expression, by which he represented, that he was officiating in the capacity of his father; sacred home. The fither stood speechless, and that his operations clearly developed the race will rise from the dead only to suffer choked with grief. Eschylus launched out power and skill of Esculapius. In after in misery and pain without mitigation, with-

great deep, soon wafted him to his place of destination. He quickly perceived what Esculapius had said, relative to Hogolen, was ed between them, which constituted Eschylus ed between them, which constituted Eschylus

one of the persons in the Godhead.

His disciples who endeavored to sustain his character, and defend him from the shafts ancholy gloom every where prevailed. He applied the panacea—it proved efficacious.—
The disease was stayed,—the lame leaped and walked as the roe—the sick 'took up their beds,' and went about, praising their Retention of his bit of his character, and defend him from the shafts of bitter assailants, pour trayed the sufferings, trials, and privations he was obliged to encounter, in the ministration of his kind offices; and declared, that he voluntarily laid down his life, for the people of Hogoleu—thus sacrificing all personal considerations on the

> this source of the calamity that hefel their fathers; and of the salvation wrought by Eschylus, conceived the notion, that the evil witnessed was occasioned by Esculapius' be-coming enranged at some misdemeanor committed by the unhappy sufferers; for which in his wrath, he had determined the entire extirpation of the whole race—and that to avoid so fatal and awful a providence, the Son, who was the express image of love and affection, freely offered to quench the flaming sword by his own vital blood-an offering, which was accepted by Esculapius, and which served to placate his wrath and reconcile him to the inhabitants of Hogolen. Hence they entertained the iden, that their re-demption was secured by vicarious sufferings. In process of time, they were informed,

> that Esculapios was not vindictive, and malignant, as they had vainly imagined—that he required nought to render him propitious, seeing benevolence was the distinguishing attribute of his nature-and that so far from its being necessary, that his Son should die instead of the people, in order to appease his anger and remove his ire, it was the immutable law of his nature, to love and to communicate good-and in the exercise of his philanthropy, he sent his Son to the suffering people of Hogolen, for the purpose of bearing to them the healthy panacea, which he had provided for their emancipation. Thus, the sacrifice of Eschylus was as much a commendation of the undying love of the father, as of the Son.

A little attention to the subject, convinced the misguided people, that the sacrifices of Eschylus were such, as were necessarily involved in such an enterprise—that his death and sufferings were used by a figure of speech to represent the blessings he dispensed to the children of men; and that the means of restoration lay in the remedy, rather than in the virtue of his blood.

Having obtained a knowledge of the truth, relative to this subject, the inhabitants of this beautiful Island, settled down into a tranquil state of mind, relying with firm confidence on the goodness of Esculapius; and live to this day, enjoying the sweets of friendship, and the blessings of religion. LLS.

# IMPORTANCE OF CHRISTIANITY.

which had claims so high upon the attention of men as the Christian religion. We refer particularly to the doctrines it teaches .-Leaving the excellent moral instructions and precepts of Christ entirely out of the question, and considering the Gospel in its theory merely as a system of doctrines, it presents an interest far transcending any thing and every thing that claims our attention on earth.

"If a man die shall he live again" is a question which finds an answer only in the Gospel of Christ. It was agitated for ages previous to the coming of Christ, but baffled the inquiries of the philosopher, and scaled the lips of bearded sages in silence. Man is a frail creature, surrounded with a multitude of causes which conspire to send him to the silent tomb. He totters upon the brink of the grave and trembles as he looks down the such circumstances as these, one would suppose that mer, knowing they must die, would hail with rapture any tidings from beyond the grave, and nerve every intellectual pow-er diligently to the work of learning what was before them. Yet it is a lamentable fact that the subject does not appear to be duly appreciated, and there is little of that engagedness upon the question which the circumstances of the case, and the momen-tous interests concerned authorize as to expect from such rational creatures. How few there are who consider the subject worthy of a careful investigation, or sufficiently important to engage any considerable share of their

Why it is we know not, but certain we are that men do not feel and act upon this sub-ject as they do upon others. Let a political question come up in which the affairs of state are concerned, and the whole community will be alive upon the subject. But when the question comes which involves not only the things of time, but the very existence of the human race, it gets but a poor and partial examination.

When Columbus crossed the ocean and discovered this western continent, his expectant countrymen hailed the tidings with transports of joy, and one burst of acclamation rung from one end of the nation to the oth-All Europe was in commotion and alive upon the subject. But when a Saviour has crossed the waters of the dark river of death, landed upon the shores of immortality and brought back tidings from a better land, where the wicked cease from troubling and the weary find eternal rest, we let it pass like the idle wind, and consider it hardly worth our while to inquire whether it is true or false. Scarcely a day or an hour are we willing to spend in the inquiry, whether we are to live forever, at God's right hand, or float silently down to the gulf of eternal oblivion and everlasting night.

There is another question equally impor-tant which is answered in the gospel. We refer to the inquiry whether men are to be happy or uniserable in another world, but even this receives not that attention which its importance most richly deserves. Some believe that a large portion of the human race will rise from the dead only to suffer

whole human race will rise from the dead and dwell at God's right hand forever, where there is fullness of joy and pleasures forevermore. The question, which of these opinions is true, comes to the feeling heart with an absorbing interest, and is calculated to commend itself to all the holiest and best of the feelings of men.

Take the parent surrounded with a family of children in whom all his teaderest affections are garnered up, and what on earth is there that involves considerations so momentous to that parent as the question, whether his children will be happy in heaven or miserable in hell? The importance of the question far outweighs every thing that earth presents. And yet how coldly and indifferently do parents look upon the subject. It is enough to freeze ones heart to go into the tenule of weakly the temple of worship and witness the cold and deadly apathy that exists upon the momentous question.

We have seen a parent lead his tender offspring and prattling babes to the house of worship. We have seen the man of God, as be called himself, harl a scathing curse from the desk which would send those children to the nechermost hell. We have watched the payout He half watched watched the parent. He believed every word. And yet with an eye resting upon his own flesh and blood, with a heart cold as Lapland, and frigid as marble, he coolly looked on, and not a nerve was shaken, or a muscle strained, though the burning cinders of hell were falling upon his children.

Why these things should be so we cannot

tell. Parents do not feel thus upon other subjects. Let a parent be told that his child is arrested by an officer, and in danger of being lodged in a dungeon, and he can feel. Yea, he would travel from Maine to Georgia to learn whether it was true or false. And yet that same parent will profess to believe that his child is even now in the clutches of the devil, and will be cast into Pluto's dread prison to be tormented forever, and never even inquire whether it is not possible that he is mistaken in his opinion. We are glad however to say that the peo-

ple are beginning to be awake upon these subjects. We rejoice that thousands are thinking more seriously of the matter, and that the momentous questions we have named are beginning to be received in their pro-per light—important beyond comparison. The Lord give us wisdom to examine can-

dirly and decide correctly .- Gospel Anchor.

# CREATION A PROOF OF THE DIVINE

GOODNESS.
Creation is a display of Supreme goodness no less than of wisdom and power. It is the communication of numberless benefits, together with existence, to all who live.— Justly is the earth said to be 'full of the goodness of the Lord.' Throughout the whole system of things, we behold a mani-There never was a subject presented to the consideration of mortals here below, less obvious than in others. Objects, which to us seem useless, or hurtful, may sometimes occur; and strange it were, if in so vast and complicated a system, difficulties of this kind should not occasionally present themselves to beings, whose views are so narrow and limited as ours. It is well known, that in proportion as the knowledge of nature has increased among men, these difficulties have diminished. Satisfactory accounts have been given of many perplexing appearances. Uuseful and proper purposes have been found to be promoted by objects which were, at first, thought unprofitable or nox-

templated creation, who can suspect that it is not the production of infinite benignity and goodness. How many clear marks of benevolent intentions appear every were around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle presented to the view of man! What supply contrived for his wants! What a variety of objects set before him, to gratify his senses, to employ his understanding, to entertain his imagination, to cheer and gladden his beart! Indeed, the very existence of the universe is a standing memorial of the goodness of the Creator. For nothing except goodness could originally prompt creation. The supreme Being, self existent, and all sufficient, had no wants which he could seek to supply .-No new accession of felicity or glory was to result to him, from creatures which he made. It was goodness communicating and pouring itself forth, goodness delighting to impart happiness in all its forms, which in the be-ginning created the heaven and the earth.— Hence, those innumerable orders of living creatures with which the earth is peopled; from the lowest class of sensitive being, to the highest rank of reason and intelligence. Wherever there is life, there is some degree of happiness; there are enjoyments suited to the different powers of feeling; and earth, and air, and water, are with magnificent liberality, made to teem with life.

Let those striking displays of creating goodness call forth, on our part, responsive love, gratitude, and veneration. To this great Father of all existence and life, to him who hath raised us up to behold the light of day, and to enjoy all the comforts which this world presents, let our hearts send forth a perpetual hymn of praise. Evening and morning let us celebrate him, who maketh the morning and the evening to rejoice over our heads; who 'openeth his hand, and sat-isfieth the desire of every living thing.'-Let us rejoice that we are brought into a world, which is the production of infinite goodness; and over which a supreme intelligence presides. Convinced that he hateth not the works which he hath made, nor hath brought creatures into existence, merely to suffer unnecessary pain, let us, even in the midst of sorrow, receive, with calm submision, whatever he is pleased to send; thankful for what he bestows, and satisfied that, without good reason, he takes nothing

It is not in the tremendous appearances of power merely, that a good and well instructed man beholds the Creator of the world. In the constant and regular working of his hands, in the silent operations of his wisdom and goodness, ever going on throughout naand goodness, ever going on throughout nature, he delights to contemplate and adore him. This is one of the chief fruits to be derived from that more perfect knowledge of the creator, which is imparted to us by the Christian revelation. Impressing our minds with a just sense of all his attributes as not wise and great only, but as gracious and mercial, let it lead us to view every object of call and undisturbed nature, with a perpetual reference to its author. We shall then helically all the scenes which the beaven and the earth present, with more refined feelings, and sublimer emotions, than they who regard them solely as objects of curiosity or any second and sublimer will appear anity or amusement. Nature will appear animated and enlivened by the presence of its author. When the sun rises or sets in the author. When the sun rises or sets in the heavens; when spring paints the earth, when summer shines in its glory, when autumn pours forth its fruits, or winter returns in its awful forms, we shall view the Creator manifesting himself in his works. We shall neet his presence in the fields. We shall feel his influence in the cheering beam. We shall hear his voice in the wind. We shall behold ourselves every where surrounded with the ourselves every where surrounded with the glory of that universal spirit, who fills, per-vades, and upholds all. We shall live in the world as a great and august temple; where the presence of the Divinity, who inhabits it, inspires devotion .- Blair.

# From the Mother's Magazine.

PERSONAL VANITY,
Vanity is a sin peculiar to no class. It is ommon both to the ignorant and the learned, the poor and the rich, the clown and the gentleman, the christian and the infidel. It is confined to no sex, no rank, no condition. It displays itself in the cottage, in the palace, in the kitchen, in the parlor, in the house, in the streets, in the ball-room, in the sanctuary, in the hall of legislation, and in the pulpit.

There is scarcely a sin in the black catalogue of human guilt, so subtle and specious, so endless in its arts and variations. But whatever be its form or color, the motive determines its character. 'A bad tree can-not bring forth good fruit.'

A desire to attract the gaze, or applause of mortals, must always be sinful; and especially when it arises from those provideutial distinctions which exist among mankind. One of these is elegance of person. By this I mean a beautiful countenance, a graceful form, polished manners, or any of those personal accomplishments with which the hand of God adorns some more than others.
Strange as it may seem, these are often the occasion of great self complacency and pride.
These are the dainty offal on which vanity loves to feed and fatten. These are the idols at whose shrine millions worship. But how foolish and wicked.

Let me not be thought to undervalue or despise that beauty of person which the Al-mighty has imparted to any mortal. It is His work, and wherever I see it, I can contemplate it with the same admiration with which I contemplate the exquisit texture and colored variety of the lily, or gaze upon the splendor and magnitude of the heavenly orbs. But the world is full of beautiful and splendid objects; and wherein has an elegant man more occasion to be vain, than thou-sands of the animal or feathered tribes? It Sound to be promoted by objects which vere, at first, thought unprofitable or noxbus.

Malignant must be the mind of that perbus, with a distorted and he was a superior to the decorations bestowed upon other beings. Solomon, in all his glory, did not outshine the flower of the field.

Another cause of vanity is splendid attire. I pronounce no philippic against dress.— On this subject I have only to say, let every one dress in such a manner as not to excite the attention, the gaze and remarks of others. A poor woman in rich attire is an object of curiosity. A rich woman in rags is no less so. There is a medium, and when we step upon it we incommode no one, excite no attention, create no envy, no dis-

But this happy medium will not answer for those whose object is, by dress, to command attention and applause. Nothing short of an extreme in fashion, or something near it, will serve their end. Now, this is vanity. If not, what is it? Is it comfort? Is it to keep up distinctions in society? I am not prepared to level all distinctions, and to say that the poor and rich shall live in the same style. But this distinction can be maintained, so far as it is proper and necessary, without excess or extravagance. If it cannot, let it be annihilated. Of the two evils, I choose the least.

But why should an attire, however rich and splendid, cherish and flatter pride?— Man, in his best estate, is altogether vanity; a poor, frail, dying mortal, whose glory is all borrowed and evanescent. He cometh forth like a'flower and is cut down; he fleeth as a shadow and continueth not.

THE POWER OF RELIGION .- Few men suspect, perhaps no man comprehends, the sup-port given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how pals ed would be human benevolence, were not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and, with fearful crash, would sink into hopeless ruin, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erases from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself in human afairs; that all improvements perish forever at death; that the weak have no guardian, and the op-pressed no avenger; that an oath is unheard in heaven; that secret crimes have no wit-ness but the perpetrator; that human exis-

that this brief life is every unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe extent of the desolation which would follow? We hope, perhaps, that human laws and sympathy would hold society together. As reasonably might we believe that were the sun quenched in the heavens our torches could illuminate, and our fires quicken and fertilize the creation. What is there in human nature to awaken and tenderness for man, if the unprotected insect of the day is suffered to pass unheeded? And what is he more, if a deism be true? Erase all thoughts and fear of God from a community, and selfishness and sen-suality would absorb the whole man. Apknowing no restraint, and poverty and suffering having no solace or hopewould trample in scorn on the restraints of human laws. Virtue, duty and principle, would be mocked and spurned as unmeaning ounds. A sordid self-interest would sup plant every other feeling; and man would pecome, in fact, what the theory of atheism leclares him to be—a companion for brutes.

#### THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MAY 17, 1833.

METHODIST JUSTICE.

The Christian's Bower, a Universalist paper published in Keesville, N. Y. and edited by Br. J. Bradley, contains an account, in a tragic-comedy style, of an affair that recently took place in Plattsburg, N. Y. which, if true-and the account purports to be strictly true-would go to show that even the empire State of New York is not without her blue laws, and that the Methodists are ready to avail themselves of the benefit of them. The facts, as we gather them from the Bower, are as follows: At a Methodist prayer meeting held in Plattsburg the former part of last month, which was conducted by the Presiding Elder and two Clerical assistants, the chief speaker took occasion to warn his flock in no very mild terms, against the prevailing heresy of Universalism. In his speech and exhortation he denounced the believers in the doctrine of the grace of God, and animadverted very severely upon their idea that the devil is finally to be destroyed. It seems that there was a Universalist gentleman present, by the name of Paul Marshall. Hearing his sentiments thus attacked and his friends abused, as soon as the Elder had finished his tirade, he arose and commenced repeating Heb. ii. 14, 15-"For as much then as the children are partakers of flesh and blood, he also likewise took part of the same: that through death he might destroy"-(Here the Elder, perceiving what was coming raised his stentorian voice and began to sing aloud, calling on his brethren to join him; but Mr. M. nothing daunted, also raised his voice and proceeded to finish his quotation,) "him that hath the power of death, that is the devil; and deliver those who, through fear of death, were all their life time subject to bondage." The recital of this scripture occasioned a considerable agitation amongst the Methodists, who were unwilling to hear Paul's testimony against their Elder; nevertheless, they continued to make the"welkin ring" by their shouting and howling; till Mr. M. disgusted at their conduct, retired from the house saying in the language of Isaiah, "They that rule over them, make them to how! saith the

Lord." The quoting of these texts, though not a word was uttered by the gentleman by way of remark or comment, it seems, gave dire offence to the brotherhood, and particularly to the Elder and his Clergymen. The circumstance threatened the destruction of their revival projects-for how could a revival be promoted without a belief in the devil?-and they resolved to have revenge on the daring individual who had the presumption to rise in self-defence in their meeting and oppose their arguments by two passages of scripture. Seeing a chance to be avenged by law, they proceeded on the succeeding day to bring an action against Mr. Marshall .-Application was made to several Justices of the Peace for a warrant, but without success. At length one was found, a Calvinistic Baptist, an intemperate man, who believing in the existence of the devil, and that religion could not flourish without him, granted a warrant, and Marshall was apprehended .-He was summoned by the officer to appear forthwith before the said Justice, no time being allowed him to procure witnesses or otherwise to prepare for his defence.

The conduct of the Justice and of the three Ministers, at the trial, is represented as most unjustifiable and ridiculous. Previous to the trial, it is said, the Ministers took the Justice aside and charged him what he must do. He must hear nothing from Marshall, but proceed to fine him ten dollars .-To this the Justice agreed. The mock trial went on. The Elder, being called, testified that Marshall arose in their meeting and quoted two passages of Scripture, wilfully and muliciously for the purpose of disturbing their meeting. On being cross-examined he affirmed that he did not know M. was present, and therefore could not have designed to irritate him by the attack he made on Universalists; while in the same breath he gave as a reason for not giving liberty for

tence has no purpose, and human virtue no | others to speak at the time, because he knew Mr. M. was present and might perhaps avail himself of it. Notwithstanding this crooked testimony, the Justice openly commended the course taken by the Elder, and rebuked every witness offered on the other side. It is even said, that when the defendant's counsel made his defence, His Honor, sat in his chair with both ears plugged up with his fingers! fearing, probably, that, having made up his mind before the trial, he might get bothered by hearing any thing on the other

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The result was, according to the agreement betwixt the drunken Justice and the Methodist Ministers, Mr. Marshall was fined ten dollars and costs for repeating two texts of Scripture in a Methodist meeting to show that the devil will be destroyed.

Had such a circumstance taken place in New England two hundred years ago, it would have excited no surprise, but in this age, under a republican government, it is altogether astonishing. The Methodists have herein shown the public what they would do if they could; they would call on the State for pains and penalties to prevent any contradiction by the Scriptures of their creed. Have not these people suffered persecution enough themselves, as for a long time a minority sect, to teach them a little of the genius of republicanism? But they have waxed fat; and Jehuran like, now begin to

The Methodist is the most arbitary and dangerous sect in the U.S. Their church is an absolute monarchy. With them there is nothing republican. The power does not go up from the people to their rulers; but comes down from the latter to the former .-There is no spice of liberty or equality in their system-a system not only hostile, but really dangerous to every republican principle under our government. We say dangerous. It is so, first, because of its tendency; because it makes their people satisfied with and lovers of monarchy in the church: why not also in State? It is dangerous, secondly, because of the combinations which exist under it. The Methodist denomination is held by a central power who moves the main spring; and as this vibrates, every joint down to the humblest member dances to order. Such an imperium in imperio is absolutely dangerous. And as to its influence even over our Courts of Justice, we have seen what it has been in Plattsburg, and may see what it has been in the case of their favorite Ephraim K. Avery. It is time the people's eyes were opened.

# MINISTERS IN MAINE.

As several of our religious Journals have published lists of the names of Universalist Ministers in their States respectively, we subjoin a list for Maine. There are three or four whose names are given, that preach the gospel amongst us, but are not members of the Convention. We add their names, because we perceive the same course has been taken by Editors in other States.

E. B. Averill, Orland, George Bates, Turner, Samuel Brimblecom, Westbrook, B. Bursley, Sangerville, A. Dinsmore, New Gloucester, William A. Drew, Augusta, Thomas Dolloff, Jay, Timothy Dunton, Liberty, S. Farrar, Bristol, Nathan C. Fletcher, Thomaston, J. K. Fulmer, Montville, William Frost, Dexter, Calvin Gardner, Waterville, James Hall, Anson, Henry Hawkins, Fryeburg, James W. Hoskins, Hampden, M. McFarland, Montville, Charles Leadbetter, Concord, G. P. Leonard, Milburn, Joel Miller, Dixmont, A. A. Richards, Parkman, M. Rayner, Portland, C. Smith, Wayne, Seth Stetson, Buckfield, D. T. Stevens, Sumner, Stoddard, Chesterville, Thompson, Farmington. E. Wellington, Athens, T. Whittier, Farmington, J. Woodman, New Gloucester, Daniel Young, Avon, Dr. Alexander Hatch, China, - Smith, Camden,

The above embraces, we think, all the avowed preachers of the final salvation of the world, now resident in Maine. Five or six in fellowship have recently gone out of the State, and as we find their names reported elsewhere, we have omitted them on the foregoing list.

The following are the names of the Universalist Clergymen in other States, so far as we have seen them reported.

New Hampshire. Thomas F. King, Portsmouth, J. P. Atkinson, Somersworth, Josiah Gilman, Guilford, Robert Bartlett, Hopkinton, H. F. Stearns, Wendell, Ithiel Smead, Roxbury, Darius Forbes, Langdon, L. C. Marvin, Alstead, Stillman Clark, Plainfield, Henry Knapp, Lebanon, John G. Adams, West Rumney, W. S. Balch, Claremont,

Ammi Bond, Bennington, Elijah Bump, "Aurin Bugbee, Gilford Centre, Warren Skinner, Proctorsville, W. W. Wright, Weston,

Samuel C. Loveland, Reading, William S. Ballou, Hartland, Eri Garfield, Bethel, Joseph Hemphill, do. Uriah Smith, Barnard, William Bell, Woodstock, Kittredge Haven, Shoreham, E. Palmer, Barre, J. M. Austin, Montpelier, Thomas Browning, Waterbury, Micaiah Coburn, Chelsen, B. H. Fuller, Richmond, Z. C. Wood, Milton, Nathaniel Ewer, do. Eli Ballou, Swanton, Oliver Wright, Fletcher, F. J. Briggs, St. Albans, Ezekiel Vose, St. Johnsbury, John Annier, Waterford, Freeman Loring, Putney,

Freeman Loring, Putney,

Massachusetts.

George Bradburne, Nantucket,
John Murray Spear, Hyannis,
James H. Bugbee, Plymouth,
Alanson St. Clair, Hallifax,
Joseph Banfield, Duxbury,
Robert Killam, West Scituate,
Elmor Hewitt, Hanson,
J. B. Döds, Taunton,
George C. Leach, "
William Morse, Quincy,
Hosea Ballou 2nd, Roxbury,
Massena B. Ballou, Stoughton, Massena B. Ballou, Stoughton, Hosea Ballou, Boston. Schastian Streeter, S. F. Streeter, Thomas Whittemore, Benjamin Whittemore, Daniel D. Smith, J. C Waldo, A. A. Folsom, Hingham, Lenuel Willis, Salem, John Moore, Danvers, A. Norwood, Brewster, Chomas Jones, Gloucester, B. B. Murray, Henry Belding, Farnsworth, Haverhill, Jehiel Smith, Amesbury, Thomas B. Thayer, Lowell, Russel Streeter, Shirley Village, J. Wright, Acton, T. J. Greenwood, Marlboro', W. A. Stickney, Stow, Sylvanus Cobb, Malden, Rufus S. Pope, "
Joshua Flagg, Dana, John H. Willis, " Lucius R. Paige, Charlestown, W. Balfour, Elbridge Trull, Milford, Gilman Noyes, Charlton, H. F. Ballou, Munroe, John Brooks, Bernardston, Theodore K. Taylor,

Connecticut. Solomon Glover, M. A. Smith, Hartford, Charles Spear, Granby, J. Boyden Jr., Berlin, Theo. Fisk, New Haven, Robert Smith, Middletown, Henry Brown, North Coventry, J. P. Fuller, Stafford, N. Dodge, New London, Robert Bingham, Windham Co. New York. S. R. Smith, Clinton,

Dolphus Skinner, Utica, A. B. Grosh, do., John Freeman, Hamilton, Job Potter, Cooperstown, Walter Bullard, Hartwick, Clement F. Le Fevre, Troy, I. D. Williamson, Albany, Thomas J. Whitcomb, Schenectady, Charles Hammond, Royalton, William I. Reese, West Bloomfield, Geo. W. Montgomery, Buffalo, Isaac Whitnal, Barre, Calvin Morton, Clarendon, Cornelius G. Person, Canton, Nelson Doolittle, Lisle, Levi L. Saddler, Perry Village, R. O. Williams, Amsterdam, Stephen Miles, Lee, Jacob Chase, Jr., Berkshire, John S. Flagler, York, Liscomb Knapp, Brighton, Lyman Scott, Freedom, George Messenger, South Bainbridge, Luke Babcock, Pharsalia, Lewis C. Todd, Jamestown, Joshua Britton, Jr., Sharon, S. H. Fuller, Boonville, John Wallace, Pottsdam, Oliver Ackley, Seneca, David Biddlecom, Cazenovia, Orrin Roberts, Cedarville, Jesse Bushnell, Clinton, G. Sanderson, Genoa, Abner Wood, Antwerp, Joseph Bradley, Plattsburg, S. Finch, Binghampton, Franklin Langworthy, Madrid, Seth Jones, Augusta, James Foster, Orville, J. French, Sandy Creek, E. Smith, Henrietta, J. Spencer, Spring water, Kneeland Townsend, Gaines, L. Plain, Nanda, Russel Tomlinson, Le Roy, Wm. Whittaker, Hudson, E. Mitchell, New York City, T. J. Sawyer, do., S. J. Hillyer, do., B. B. Hallock, do., Justus Gage, John Simonds Jeremiah H. Whelpley, E. De Wolf, residence Benjamin Ballou, unknown. Samuel A. Steele, Benjamin Hicks, Lewis C. Marvin, J. C. Newell, Stephentown, Miller, Southold.

S. C. Bulkley, Wightstown, Pennsylvania. A. C. Thomas 1st Ind. Ch. Philadelphia L. F. W. Andrews 2d do. do Zelotes Fuller, Ed. Liberalist, Asher Moore, Reading, Henry Bower, do. Jacob Myers, Petersburg, F. W. Bindeman, Womelsdorf, Alfred Peck, Montrose, George Rodgers, Brooklyn,

Nathl. Stacy.

Maryland.

Raltimo O. A. Skinner, Baltimore, S. P. Skinner, "Virginia.
J. P. Pitkin, Richmond,

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South Carolina Elijah Lynch, Newberry district, Allen Fuller, W. Atkins, Mt. Meigs, Mount Co.

Total 204 There are preachers in several of the Western States-how many we know not. Probably the whole number in the United States at present, is about 250. There are, perhaps, on an average, three Societies to one preacher. If so, the whole number of Societies will not vary much from 750. If the congregations attached to each Society amount to two hundred, on an average, as probably they do, we may estimate the whole number of Universalists in the United States so far as Society organization exist, at 150,000. There are thousands of others scattered over the country, "as sheep without a shepherd."

AN EXPERIENCED.WITNESS. The Rev. J. Kidwell, the indefatigable editor of the Sentinel at Philomath, Indiana, in an article preceding an account of a case of insanity produced by a revival at Connersville, in that vicinity, holds the following language of experience on the subject of revival making. The testimony of such a witness is entitled to a respectful considera-

"We have understood that Connersville has been visited with one of those plagues, called, a revival of religion. We always feel disposed to speak with a becoming reverence of things religious and sacred; but when we see religion made a mock of, by those who affect to be more godly than their neighbors, we feel mortified and ashamed of all such pretenders to the name of christian .-The religion of Jesus Christ is characterized by a meek and quiet spirit. What is falsely called a revival of religion, we know by experience, to be madness and folly. We have often been engaged in these revivals, and know well how to pity all such poor deluded creatures: we know them to be sincere as well as deluded; therefore we cannot despise them as some do, who think it all hypocrisy; but earnestly pray that God may show them their error as he has been pleased to show us

These excitements can only be got up by a false representation of God. In the first place, the God of tender mercies is represented as filled with indignation and wrath against the sinner—ready to hurl him down the black steeps of damnation to be the com-panion of devils, where he is forever to be in the act of blaspheming the author of his existence, and be aggravated by having con-tinually in yiew the heaven he has lost. It is by these frightful representations, that the ignorant and uninformed are driven to a state of religious insanity; they become alarmed at their best friend—their God and Father! In this state of excitement, the very men who have caused the alarm and terror, by representing the Almighty in the character of an infuriated demon, tell the distracted sinner of the goodness of God to poor sinful If the mind of the distracted creature can be drawn from the contemplation of wrath and vengeance, to that of love and tender mercy, there is a sudden transition from fear and dread, to joy and gladness.— The sincer is then told that he is converted born again! Now, says the pretended mes-senger of heaven—"The sinner sees God in his true character-all his alarm was a delusion of the devil." We contend it was a delusion, though not of the devil, but the

We ourselves, (may God forgive us,) have often terrified our poor tellow mortals by representing them as "Hair-hung, breeze shaken over the awful gulph." We have pointed to an angry God above, and a gaping hell beneath, until we almost fancied we could see the awful vision-sinners trembled, and we trembled with them, till the whole congregation seemed alarmed for the fate of sinners. This was called a glorious timemelting season! We now look back at the days of our ignorance and folly, and feel astonished that we were so blind, as not to see. that what we ascribed to God and the devil. was all the effects of our own laboured and misguided zeal. Long did we believe and teach, that God was a God of wrath and vengeance-that he was filled with indignation and hatred towards sinners. As soon as we excited alarm in the minds of our hearers, we would go to the dear weeping creatures, and tell them how good God was to sinners. Now if any man can reconcile this kind of preaching, we would like to see

him at it. All agree to say, that God is unchangea ble; that he is the same yesterday, to-day, and forever: how then can he be a God of wrath and vengeance to-day, and a God of love and tender mercies to-morrow? is it possible that he is so angry at the sinner at one time, and so ready to forgive at another, without passing through the shadow of a change? If people would only exercise the reason God has given them, they could not fail to see, that one half of this kind of preaching is false of necessity.

SACCARAPPA.

Br. Zenas Thompson, of Farmington, writes us that he has concluded to accept the invitation of the newly formed Universalist Society in that part of Westbrook called Saccarappa, and that he proposes to remove his family thither next week. On Sunday next he will deliver his valedictory discourse to the brethren in Farmington and vicinity, whom he has long and faithfully served. For their own good they ought not to have consented to part with him. As it is, however, we trust it may be for his advantage and for the good of the cause whither he is going. We have many warm friends in Saccarappa where Br. T. we doubt not will be well supported. God grant him "health, peace and prosperity," and the Society to which he will minister, the gentle and refreshing dews 1 of his all-sufficient grace.

LIFE OF REV. JOHN MURRAY.

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We are indebted to Br. Thomas Whittemore of Boston, through the politeness of a friend in Portland, for a copy of a new edition, published by him, of the Life of that devoted Apostle of Universalism, the Rev. John Murray. We have looked over the volume as much as our time would allow; and find it, in the first place, handsomely executed. in the second, considerably enlarged by several historical Notes, an Appendix and an Index, all of which are originally published in this volume-not a little enhancing its value. The original Text is faithfully preserved.

Every thing relating to the professional life of Murray-interwoven as it is with the rise of Universal'sm in the United States,is interesting to the denomination of Universalists. Murray was a talented and zealous man-well suited for the times in which he was called by divine Providence to perform his important duty. His "Life" is written in a style interesting and affecting to the last degree. In the Appendix to the volume before us, we find a comparison between the sentiments of Murray, and that other great Apostle of Truth, Elhanan Winchester; and though they differed essentially on the great principles of salvation, it affords us great satisfaction to notice the catholic and fraternal feelings one towards the other, which both were determined to cherish and maintain. God grant it may always be so. The volume before us is in the octavo form, on small type, covering 262 pages. The price is fifty cents per copy.

The publication of this edition and a reduction of the price have affected the publishers of the "Universalist Library"-a most excellent series of publications-and given occasion for an advertisement from Marsh, Capen & Lyon, which has been in this and some other papers two or three weeks. We know nothing of the merits of this controversy and are inexpressibly sorry to see any thing of the kind in existence .-Our wish is that both may sell as many of the books as they can supply, and at-what every publisher ought to have for his labor and risk-a fair profit. Br. W. noticing the advertisement in our paper, has requested us to give him a hearing by copying the following. It seems but just that we should do so. Both the criminations in one, and the recriminations in the other, we regret much to see.

LIFE OF MURRAY. We were very sorry to perceive in the last Christian Intelligencer, published at Gardiner, Me. an advertisement by Marsh, Capen & Lyon, booksellers in this city, in which there were some very ungentlemanly and personal observations having reference to us. It is with regret that we notice the affair at all; but we cannot consent to be thus slandered in the public papers, without giving the public to understand that we at least, if no others, believe these aspersions to be entirely uncalled for. The charge brought against us is, that we have published an edi-tion of the Life of Rev. John Murray, "without any good reason," as they say, and that we have improved it without "having suggested it to them." See the following extract from their advertisement:-

"The publishers, it will be recollected, stereotyped this work a few months since, and made it the first volume of the Universalist Library, and they are compelled to adopt this course, with a view to self-protec-tion, as another edition without any good reason, has been thrown into the market by Thomas Whittemore. It must be distinctly understood, that this

yields none; but simply with the intention of opposing the injustice of another. Had the work really needed any improve-

ment, it would have afforded some evidence of a christian spirit to have suggested it to the publishers; but this was not done. We acknowledge that we published an improved edition of the Life of Murray, at a reduced price, without suggesting it to them.

What is there wrong in that? They published three editions of it without sugge to us; and we never found any fault, nor felt any grievance. They intimate that the work did not need any improvement. Perhaps, they think so. They will permit us, we trust, to differ from We have enlarged it about one quar-

ter part; and we shall leave it to the public to say whether it is improved. We desire to know what exclusive right Marsh, Capen & Lyon have to publish the Life of Murray. They have the same right to publish it that every other person he no further right. Why may not Mr. Henry Bowen who published the second edition. with as much propriety complain of them for publishing the third, as they can complain of us? If it be wrong for us to publish one edition after they have published three, was it not wrong for them to publish after Mr. Henry Bowen had published only one? But they have stereotyped the work. Very well. they have stereotyped the work. Did they stereotype it to monopolize the sale, and to keep up the price? If so, that is a very strong reason why some one else ought to have published it. We never could obtain the of them without paying the same price by the dozen at which we were obliged to sell. We believe we always sold more of their own editions than they sold, excepthose they sold through us. They held the work on such terms that we were obliged, either to give up the sale of it altogether, to publish for ourselves. We preferred the latter of course. We knew the work wol afford a living profit, and sell at two thirds what they charged. We therefore put the price down where it ought to be; and this is "the head and front of our offending." We added a quarter part to the size, and reduced the price one third. This injures nobedly except those who wish to monopolize the

sale, and keep up the price.

The Life of Murray is the common prop erty of the Universalists. Mr. Murray and all his heirs are dead, and the original copy-

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right is run out. No person has a right exclusively to publish the work; nor do we think it modest for a firm, two out of three of whom unite with our enemies in public worship, to set up a claim for such a right.

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We are charged with "injustice," and with not having a "christian spirit," These are heavy charges. But shall we retaliate? No. We say there is no ground for the chargesthey are altogether uncalled for; and it was an act of no little indiscretion in the gentlemen of whom we speak, when they published them. We shall be happy to return them kindness at any time for their unkindness; and as a friend we now say, if they wish to make a business of vending or publishing Universalists books, as we have no objection that they should, let them put the prices low, and let them also come out openly and profess Universalism before the world, and give no longer their support to our enemies.

As to the Universalist public, we flatter

ourselves we have done them essential ser-Every copy of Murray's Life which shall hereafter be sold, will be put at 25 cents less than it would have been, if we had not published this edition. The price of ours is fixed at fifty cents. Those who wish for it at that price will buy it; those who wish the former stereotyped edition will take that. A large discount when a dozen is taken.

Dr. ALLEN,

The case of Dr. Allen who has prosecuted for his right to remain President of Bowdoin College, against the will of the Legislature, and, for aught we know, against the wishes of every body else, excepting his sectarian friends, was tried in the U.S. Supreme Court, at Portland, week before last. The decision of the Judge (Story,) has not yet been announced; but will probably be known in the course of a month. We suppose the orthodox would be willing enough that Dr. A. should be ejected from the College, providing they could be sure of filling his place with another person of the same sectarian stamp. Their fear of failing in this is what induces them to urge Dr. A. to hold on to the very "bat's end of the law." Perhaps it has come to this, under this govcrament, that men shall draw pay for services they do not render, and hold office forever against the will of the people. We shall know soon; after which it will be time enough to express ourselves more fully.

"THE UNIVERSALIST."

The first volume of this neat and well conducted print was closed on the 11th inst. Within the year it has passed from "An Association of Universalist Clergymen," by whom it was projected, into the hands of Brs. S. & S. F. Streeter-worthy and well qualified brethren. The last No. is accompanied by a Title Page and an Index. The second volume will commence in the course of a week-may it receive a liberal patronage. As a periodical, the Universalist is less polemical than most religious papers .--Believing that our Pauls have broken up the ground and well planted the seed, its chief care is to water and cultivate the growing plants. We wish it success in every sense of the word. It is published on a half sheet in quarto form, every Saturday, at \$1 per year.

# NEW SOCIETIES.

We suppose there is a score of Universalist Societies formed in this day to one of any single limitarian sect. We hardly take up a paper without seeing one or more announced. From the Pioneer and Visiter we learn, that a Society has been formed of late in Miamiesburg, Ohio, that a meeting-house has recently been built, and that Rev. Mr. Corden is to remove and preach there.

A Society of between forty and fifty members has been formed in Saccarappa, Me. of which notice is also taken in another paragraph.

A Universalist Society has been organized in East Bridgewater, Mass. Old Bridgewater has been divided into four towns, East, West, North and South; since which Universalist Societies have been formed in three of them, and there is a prospect of another in the fourth.

NEW MEETING-HOUSE.

The Universalists at Lamprey River village, N. H. have made arrangements for the erection of a meeting house soon. A site is secured and most of the requisite subscriptions already obtained.

# MINISTERIAL REMOVALS.

Rev. Henry Knapp, having accepted the call of the Universalist Society in Lebanon, N. H. of which Rev. J. Moore was recently Pastor, has removed to that place. Rev. S. Clark has removed to Plainfield, N. H. He will minister to the Universalists in that town and Cornisb.

ANECDOTE.

The Religious Inquirer tells the following anecdote. It will answer as a tolerable religious bon mot, seeing it originated in an orthodox jeer:-In a town not a thousand miles from Ashford, the Orthodox priest, one of the deacons, and a Universalist, went into the meeting house-an orthodox one, we suppose,-just finished and soon to be dedicated; and whilst in the pulpit, the deacon observed to the Universalist that he never saw the Devil in the pulpit before.' 'I don't know that I everdid,' replied the Universalist, 'but I have frequently seen him in the deacon's seat.

REQUEST.

Rev. N. C. Fletcher, late of Lisbon, Me. having removed to Thomaston, requests to have letters, papers, &c. intended for him, directed to "East Thomaston."

[For the Christian Intelligencer.]

A MOTHER'S GRAVE.
There is a hallow'd spot of earth,
Whose very dust is more to me Than brightest bow'rs of earth beside, Or scenes of poet's min-trelsy; For there, within its narrow home— Hush'd in its sacred—silent rest— The heart, that more than all, beside Hath guided me-and lov'd-and bless'd.

A mother's love wide earth hath not, Beside, a love so pure and bright; Affections, which despite of ail— Glow changeless, with their holy light; A mother—in this word, how much Is bound that heart and life hold dear; And mean'ry's fundest retrospect Of purity, is center'd here.

She frown'd not on her erring child, When those less pure, and wise condemn'd; A pow'r of tone and smile was hers,
To win the wand ser again;
That voice of kindness fraught with pow'r,
And deep philosophy, to stir
The mi d's tonig energies—and rouse
The spirit's thirst to soar afar.

I heard it then, and hear it yet, Its tones were wrapt in magic spell. That charm'd my early steps from crime, And still prompts nobler thoughts to swell. Her smile, now fond—it lingers now—Approxing all that virtue withs, Age—'its a halo round my heart, that gracels it set from tempting ills. that guards it yet from tempting ills.

She died-the one so pure and fairtr was a calm and beauteous hour It was a calm and beauteous hour Like to herself—spring's blush and smile Shed richness o'or the take, and flow'r; 'Twas me, t that nature's voice should hush The elements, and robe the sky In quiet glory—when so pure A spirit wing'd its way on high.

And this her grave-nor pain-nor woe Will shadow that fair brow again— Nor bighted hope—nor fading joy— Nor cold afflection's hollow strain. Nor sounds of earth shall waken more That long, deep slumber of the grave; The pulses of that heart are o'er.

And sacred to my sad'ned heart, The willow leader's mon and dye; An I grass that rustles lowly there An i grass that rustice body there. Waking the zephyr's whisp'ring sigh. And flow's that o'er that lov'd mound spring, Are dear and beautiful to me—
They wheper that her spirit lives For a more glorious destiny.

My mother's grave- 'tis here I feel tie, tender sway—her guardian pow'r; And holy be each thought, that seeks Her pillow—m its noisiess bow'r.

# ORIGINAL COMMUNICATION.

For the christian intelligencer. ! SHORT SERMONS --- No. LXXIX. Text.- Before his translation he had this testimony, that he pleased God."-Heb. 11.

Highly favored and happy Enoch! He was the first human being who was carried from earth to heaven without dying. was changed in a moment from mortal to immortality. His flesh, like his Saviour's, did not see corruption. His removal from time to eternity, was a proof of another and better state. The translation which Enoch experienced was a sort of resurrection, from corruption to incorruption, from natural to spiritual, from terrestial to celestial.

And why was Enoch thus distinguished? The answer is short. "He pleased God." This implies, that all did not so please Him. Though God does all his pleasure with his creatures, yet all do not aim, or design to please God. Hence lies the essential difference between a good man, and a bad man. The good man aims to please God, while the bad man has no such design. One aims to please God, because he loves God. The other designs to please himself, because he loves himself more than God. And as he loves himself more than God, he has no true love to God, therefore he never aims to please God. For a creature to love himself more than God is idolatry, because he sets himself in God's place. The language of his heart is God shall not rule over me; but I will do my-own will, and walk in my own

Such a creature cannot please God, because he does not design to please him. He has no such intention or desire. Such a disposition is always looked upon as unreasonable and criminal. All people blame those who have a fixed disposition to do wrong, however they come by it. No one will justify a theft or robbery committed on himself. No one will excuse those from fault and punishment, who insult, abuse, and injure their children, and dear friends. Those who are made capable of pleasing God, and do not strive to please him, must be con-demned. Who, is like Jesus Christ? His meat and drink was to do the will of his Father in heaven.

Enoch walked with God; this induced God to take him to himself in glory. There is nothing in the world so pleasing to God as ohedience to his commands. And it is even so with mankind. Nothing in one man pleases another so much, as doing his will,

or cheerfully obeying his commands. It is sometimes said that as God is unchangably perfect, he is no more pleased with one thing than another; that disobedience to God's law is just as pleasing as obedience. This is argued from the consideration that God has foreordained whatsoever comes: or that God foreknew certainly that sin and misery would enter into this world, when he first made man. Such arguing is not conclusive, and therefore not satisfactory. For if God be holy, he must necessarily love holiness in his creatures; and as necessarily hate wickedness. As God is unch ingably happy, he must necessarily be opposed to misery, in its own nature, though he can overrule both

for good in the end. Hence we learn what Paul means, when he says, "the carnal mind is enmity against God." Wherever the carnal mind exists it must be opposed to God. Now, as the carnal mind cannor act, at the same moment with the spiritual mind: the being possessed of one is perfectly holy, while the other is per-fectly sinful. If this is what people mean by total moral depravity, then we must admit the doctrine true. For no man can love God and hate God at the same time. No fountain can send forth both salt water and fresh. A good tree cannot bring forth evil fruit, nor can an evil tree bring forth good

Hence said the Saviour to his hearers, on a certain occasion, "I know you that ye have not the love of God in you." Now, as they had no love to God, they were woolly simul in his sight, for they had no conformity to his law. They had hearts to love, but they loved and served the creature more than the Creator. This being the case, they could not please God. So Paul teaches.

Mankind may do those things, while in a state of sin, which please themselves, or please one another. But while in the flesh, or under the influence of a carnal mind they cannot please God. Nothing less than love can be pleasing to a God of love. How vile and odious must a sinner be in the sight of a holy God! How suitable that such should repent? Surely such sinners need a Saviour.
What can draw forth the compassion and mercy of God towards a sinner but his de-plorable and wretched condition? On whom

can grace be more richly displayed? As God is merciful, he needs poor, dependant and sinful creatures, on whom to display his mercy. Hence God is pleased to bring such depraved, wretched creatures into existence, that he may be pleased to re-

#### THE CHRONICLE.

new and pardon them, and then he will have

those to please him, as Enoch did.

"And catch the manners living as the rise."

Gardiner, Friday, May 17, 1833.

#### APOLOGY.

We are sorry, indeed, to learn, that a remark which we incidentally made last week relative to the active part taken by our Universalist friends in Bowdoinham in favor of the "Village Temperance Society," has been received with exceptions by any persons of a different faith on religious matters. The exceptionable remark was the following:-"The Universalists have taken strong hold of the cause, whereby something effectual has been done." Such we took to be the fact, and we know not as it is denied or doubted; but we learn that it is thought by some, that the remark went to detract from the zeal and efficiency of others as it applauded the engagedness of our Universalist friends. We can only say, that such was not our design in the remark. We trust that all the members have done an equal and good duty in the cause; and we made the remark at the time, partly to let those who are continually charging Universalists with holding back in, if not being enemies to, works of moral reform, see that their charges are unfair; and partly to incite others, so far as our influence might go, to follow the example of our Bowdoinham friends.

If any of our agricultural friends wish to know how to preserve their fruit frees from the injurious effects of insects, moss, &c. we can recommend to them a wash which they will find safe and effectual. Dissolve one pound of potash in three quarts of water, and with a painter's brush apply it to the body of the tree and such parts of the limbs as you can without bringing it in contact with the leaves-which latter it would destroy. This wash was first introduced by the late Gov. Brooks of Massachusetts, and we have seen it applied with excellent success. It kills the moss, lice, insects, &c. and preserves the tree against the depredations of the borer. It should be applied once every year, at any season most convenient.

Rhode Island and Connecticut have both got Governors at last; the people of the former having made choice of John B. Francis, an Anti Mason; and the Legislature of the latter having chosen Henry W. Edwards, a friend of the National Administra-

Gen. Jackson and Mr. Van Buren, the President and the Vice President of the U. S. are about to visit the several States of New England in company. The President never was in any part of New England. It is said he will celebrate the 4th of July in Boston, where the State Government will receive him officially and with all due honors. It is presumed that he will extend his visit as far east as the Kennebec river.

A few days since, three young men, on the South side of the Island of Martha's Vineyard, were engaged in laboring in the field which was once an orchard-two of them ploughing, and the other picking up stones at a distance. As the plough passed over a certain part of the land, the ploughshare started up two or three pieces of silver coin, which were hastily snatched up by the holder, and put in his pocket. His companion observed him stoop and pick up something, and when the plough went over the spot again, seeing him repeat the move-ment he desired to change situations with him. This was done and he too reaped his crop; when each finding that the other was master of the secret they proposed a ma-nœuvre to get rid of the third person so that they could divide the spoil without his com-ing in for a share. They therefore declared it best to leave off work that forenoon, as it was nearly twelve o'clock, which was read-ily acquiesced in. What they obtained no one can exactly state—but it is believed that not far from two or three thousand dollars, which had been originally buried in a bag (ascertained by pieces of cloth adhering to some of the coin) were excavated. This was divided between the two; leaving the man in the field with them (who was no less a personage than Mr. J. A. Jones, well known as the author of Haverhill,) to attest the truth of the old adage,

"He who by the plough would thrive, Must either hold himself or drive." New Bedford Gazette.

ASSAULT ON THE PRESIDENT. An incident of a most painful nature occurred on board the steamboat Cygnet, as she stopped here on her way down yesterday. An assault was made upon the President of the United States by Mr. Randolph, late of the Navy. At the first blow, we un-derstand, almost a hundred arms fell upon the assailant, and he was with difficulty rescued and carried on shore. We have never known more excitement nor more feeling to be manifested by our citizens. We are induced to mention this matter, which ought indeed never to be published, only because we know that reports of it will be circulated throughout the country, and printed else-where. It was an affair of a moment, but it is said that from the feeling produced, it is wonderful that the assailant escaped with his life.

So great was the public indignation at this outrage, that we believe almost any measure would have been adopted to express it .-The President was naturally highy excited and exasperated. He departed amidst the cheers and good wishes of the great crowd which had assembled.—Alexandria Gazette.

Mr. J. S. Skinner, editor of the American Farmer, has received from Com. Porter, Charge de Affairs at Constantinople, a communication accompanied with the skin of an Angora Goat, from whose silken hair, Cashmere shawls are manufactured. Com. Porter strongly recommends the introduction of the Angora Goat into this country, and says The value of a Cashmere shawl here (Constantinople) is from 3 to 4 and some \$500. The best of the French silk imitations may be purchased for \$30. The cost of the introduction of this animal into the United States, would not be much for two or three public spirited men of fortune to undertake; it would be nothing compared to the expense they were at, in introducing the rotten, mangy, short-lived Merino. The goat is a hardy animal, long lived, and subject to nove of the diseases of the sheep. Philadelphia Gazette.

#### SWEARING.

The editors of the New York Mirror close an article in a late number, on "swearing," with the following remarks:

There is another kind of swearer-your young boy. We saw an urchin but yesterday, sitting with a grotesque group of ragged companions upon a heap of plank, in Thea-tre alley, with a black, wet American segar, which he had doubtless picked up from some gutter-the leavings of heaven only knows what fifthy beggar. He was a good-looking wretch too—had rather a marked head—a pair of expressive eyes, and fine teeth; and his voice was sweet and boyish, but from his lips broke forth such blasphemy as actually made us shudder. It gave a gallows look to the young recreant. How all the moral brightness and beauty of youth faded and changed! Though we are no lover of habitual sentiment on every-day occurrences, yet there was to us, in this, something positively mournful and revolting. It blazoned forth a tale of wickedness and corruption, and spread out in the perspective a path of sin and wo. It seemed that, even then, a doom was on him. The corruption of a boy strikes us with double horror. A man may sin, yet not be lost hopelessly: there may be yet in his bosom-buried up, but not destroyed-many pure reminiscences, associations, affections, which may again overflow his heart, covering it with the fresh verdure of feeling and virtue; but in such a young son of iniquity, the very foundations of good-ness must be dried. One is certain that his character has no redeeming attributes; and it is most probable that his descent to destruction will be steeper and steeper, till his career be checked by the grates of a dun-geon, or perhaps a scaffold close the scene.

When a man and his wife are not one .- A Mr. Bostick and his wife were some time since thrown from a stage in the upper part of New York, and received considerable injury. Mr. B. instituted a suit against the proprietors of the line, and recovered \$800 as damages for injury sustained in his head and arms—this sum was duly paid. Then Mr. and Mrs. Bostick asked further damages for injury done to Mrs. B. and the jury thought if \$800 were given for a man's broken head, no less a sum would compensate for his injured rib; so \$800 were given for Mrs. Bostick's wounds.—U. S. Gazette.

BLUE LAWS .- The Blue Laws of Connecticut have long been a source of merri-ment to the citizens of the present day.— But it is not generally known that some of the early acts of the Legislature of Pennsylvania are equally queer. About the year 1630 or 81, the Legislature passed a resolution that no member thereof should come to the house barefoot, or eat his bread and cheese on the steps.

The Secretary of the Treasury acknowledges the receipt, by mail, of an anonymous communication, bearing the St. Louis Post mark, enclosing \$60, which is stated to be justly due from the writer to the Treasury of the United States."

TREASURY DEPARTMENT, ? May 3, 1833.

Wholesale Business .- One newsman in the Strand, London, keeps constantly ten horses for expresses, and he sells upwards of one thousand pounds' worth of newspapers weekly. The usual number which he sends by post on Saturday night, is seldom fewer than fifteen thousand pounds.

At the Supreme Court, sitting in Northampton, Mass. in the case of Burr vs. Bryant, for taking unlawful interest, the plaintiff recovered of the defendant five hundred and thirty-two dollars, or three times the amount

Thomas Eaton, late publisher of the Maine Enquirer, has been appointed Post Master at Bath, in place of David Stinson removed.

APPOINTMENTS.

The Editor has appointments to preach in Readfield next Sunday and in Pittston on Sunday the 26th inst.

Br. G. P. Leonard will preach in Mercer, next Sunday; in Milburn, on the 26th inst.; in Belgrade, on the 1st Sunday in June, and in Sidney on the second Sunday in June, at the Town House.

Br. E. Wellington will preach in Bath on Sunday the 19th and on Sunday the 26th of the present month.

Married,
In Pittsten, on Wednerday Lat, by Rev. Mr. Clap,
Mr. William Stevens, 2d, to Miss Caroline Bradstreet,
In Bangor, on Sunday last, Mr. Oliver Salem Beale,
of Augusta, to Miss Sarah Thomas, youngest daughter
of Dr. B. Plummer,
In Palmyro, Mr. D.

In Palmyra, Mr. Daniel T. Robinson, to Miss Mary

Died,
In Bangor, on Friday last, Mrs. Sgrab, wife of Mrs.
Benjamin Davis, aged 25; formerly of Minot.
In Waterville, on Friday last, Gen. CHARLES
HAYDEN, Jr. aged about 40 years. Gen. H. was an
intelligent, worthy and upright man, much esteemed
while living, and greatly lamented now dead. At the
time of his decease he commanded the 2d Brigade of
this Division of Militia. He was a member of the
Universalist Society in Waterville, and was zealously
engaged in the cause. We knew him well, and Universalist Society in Waterville, and was zealously engaged in the cause. We knew him well, and respected him highly. His afficted family may be assured of our sincerest sympathies in this dark hour of their trial. May He who giveth and taketh away at His pleasure, be now the widow's God and the Father of the fatherless; and abundantly comfort them with those consolations which are neither few nor small.

In Palermo, on the 17th of March, of con In Palermo, on the 17th of March, of consumption, Mrs. Sarah, wife of Mr. Jacob Buffum, aged 42 years. The deceased was highly esteemed by a large circle of friends and acquaintance. She was faithful in all the relations of life. As a wife and mother she was kind and affectionate; as a neighbor obliging and always ready to refere the distressed. In her religious sentiments she was liberal and thought it her duty to follow the dictates of the still small voice which leads in the way of peace. She often expressed her belief in God's way of peace. She often expressed her belief in God's willingness to save the whole human family and that his power was equal to his will. She was resigned to his will, giving glory to God—Com. DESCRIPTION OF THE OWNER, WHEN THE PROPERTY OF THE OWNER, WHEN THE OWNER, WHEN

#### MARINE JOURNAL.

PORT OF GARDINER. Friday, May 10,—Arrived, sch'r Oaklands, West, Boston; Lacy-Ann, Perry, Sandwich; sloop Traveller, Caldwell, Salem.

Sailed, sch'r Don Quixote, Caldwell, Salem.
Salurday, May 11,—Sailed, sch'rs Frances, Tappen, Manchester; Jane, Lewis, Boston; Milo, Brooksis, do; Paragon, Brooks, Gloucester.
Sunday, May 12,—Arrived, sch'rs James-Moaroe, Hall, Plymouth; Bonny-Boat, Coburn, Boston; New Polly, White, do.; Fliza-Ann, Mooers, do.; stoop Packet-Betsey, Bradstreet, do.
Monday, May 13,—Sailed, sch'r Erie, Moore, Boston; Nancy-Schary, Aostin, Boston; Nantucket, Hawes, Nantucket; sloop Hero, Sutton, Salem.
Tuesday, May 14,—Arrived, sch'r Eagle, Perry, Sandwich. Sailed, sch'r Don Quixote, Caldwell, Salem.

A N APPRENTICE is wanted from 16 to 17 years of age, of good character and steady habits at the House Carpenter and Ship Joiners Business. One from the country will be preferred. Inquire at this Office.

#### BOARDERS.

SEVERAL LOARDERS, transient as well as others, can be well accommodated at the Norris House, a three storied building on Second Street; south of Rev. Mr. Shepherd's Meeting House, in Hallowell. Apply at the Millinery shop of Misses E. &. E. JUDKINS, Fore Street. Hallowell, May 1, 1833.

UST Published and for sale by WM. PALMER, Public LAWS OF MAINE for 1833. Gardiner, May 15, 1833.

#### NEW GOODS. ROBERT WILLIAMSON. Taitor.

No. 2, Central Row,

INFORMS the public that he has just received from
Bost in, a select assortment of FASHIONABLE
BROADCLOTHS, CASSIMERS, VESTINGS &c. from which he will make GARMENTS to order— at short notice and in the best and most fashionable

N. B. An assortment of READY MADE CLOTH ING is kept constantly on hand. Gardiner, May 3, 1833.

LUMBER COMMISSION BUSINESS.

JONATHAN NORCHUSS would inform the hshed himself in this city, and will give due attention to all business entrusted to him. Being well acquaint-ed with all kinds of Machinery, &c. he thinks he can give satisfaction to those who may want to make pur-chases. All information that may be required will be cheerfully given.

Dimension Lumber will command as good a price in

Dimension Lumber will command as good a pri
Philadelphia as in any other market in the U. S.
Keference may be made to
Hon. GEO. EVANS,
Capt. JOHN P. HUNTER,
JACOB MCGAW, E.q.
LUMBERT & FISHER,
NORCHISS & MASON.

Bangor. No. 57, North Front st, Philadelphia.

Vose's New Astronomy. A COMPENDIUM of Astronomy; intended to simplify and illustrate the principles of that sein ence. Adapted to the use of Common Schools, as well as higher Seminaries, by JOHN VOSE, A. M. Interprincipal of Pembroke Academy, and author of a larger work on Astronomy.
"In the above Astronomy it has been the object to

render the principles of the science so simple, that they may be easily understood, and it may be quite as useful to the scholar whose means do not carry him be-yond the Common *District Schools*, as to him who yond the Common studies at an Academy." —ALSO—

THE YOUNG ASTRONOMER. Designed for Primary Schools, illustrated with Cuts, by SAMUEL WORKESTER. New stereotype edition

by Samuel Worcester. New stereotype edition just published by Carter, Hendee & Co. Boston, and for sale by W. M. Pakmer. (3- Teachers, School Committees, and others interested in education invited to call and examine the above. Copies furnished gratis for examination. April 16, 1883.

NEW ELEMENTARY SCHOOL BOOKS. A series of Introductory School Books, by H. L. BARNUM, just published, viz.—
The Child's First Book of Spelling and Reading; with

sixty-seven engravings.

The Child's Second Book of Spelling and Reading, connected with the Elements of Writing; with

fifty-five engravings. he Child's Third Book of Spelling, Reading and Writing, connected with Numeration and Mensuration; with Maps and Engravings. Being an easy introduction to Arithmetic and Geography.

Test Book of Geography, connected with Spelling, Reading and Writing. Illustrated by thirty Maps,

Reading and Writing. Illustrated by thirty Maps, and many beautiful Engravings.

The Author's leading principle is association; imparting ideas in the most natural and expeditious manner, by representations of visible familiar objects.—
The system begins with the most simple words in the The system begins with the most simple words in the English Language, and progresses step by step to the higher branches of study, keeping up a constant review of the matter in each preceding book. Much could be said upon the peculiar merits of these books, were it necessary. They are cheap, interessing, and inviting to the eye. It is designed to attract attention, cheit thought, engage curiosity, encourage inquiry, and excite reflection, upon natural principles.

Just published by CARTER, HERDER & Co. School-Bo k Publishers, Boston, and for sale by WILLIAM PALMER.

School-Bo K Publishers, Boston, and for sale by Will-LIAM PALWER.

OF Trachers, School-Committees and others inter-ested in Education are invited to call and examine the above. Copies furnished gratis for examination. Gardiner, April 17th, 1833.

Apprentice Wanted.

WANTED as an Apprentice to the Printing Essiness, an active, intelligent, capable and bonest BOY. Inquire at this office.

#### THE WHOLE HOG .--- BY COWPER.

Thus says the prophet of the Turk—Good Musselmen abstain from pork,
There is a part in every swine
No friend or follower of mine
May taste, whate'ee his inclination. May taste, whate'er his inclination, On pain of excommunication.

Such Mahommed's mysterious charge, And thus he left the point at large. And thus he left the point at large. Had he the sinful spot expressed,
They might with safety eat the rest;
But for one piece they thought it hard From the whole hog to be debarred,
And set their wits to work to find
What joint the prophet had in mind,
Whence controversy strait arose;
These chose the back—the belly those; some 'tis confidently said meant not to forbid the head, While others at the doctrine rail, And prously prefer the tail.

Thus conscience freed from every clog,
Mahommedans eat up the hog.

You laugh-'tis well, the tale applied Will make you laugh on t'other sie Renounce the world the preacher cries; We do, a multitude replies; While one as innocent regards A snug and friendly game at cards: And one, whatever you may say, Can see no evil in the play. me love a concert or a race, Some love a concert of a race,
And others shooting or a chace,
Reviled and loved, renounced and followed,
Thus bit by bit the word is swallowed,
Each thinks his neighbor makes too free,
Yet likes a shee as well as he;
With swallowing their sames they sweeten. With sophistry their sauce they sweeten, Till quite from tail to snout 'tis eaten.

### MISCELLANY.

[From the Gospel Anchor.]

PROFANE SWEARING. We have often wondered that in a chris tian community a vice so utterly useless and so manifestly injurious in its effects should prevail to any considerable extent. To say nothing of the injunction of our Saviour "swear not at all," and the utter repugnancy of the practice of cursing and swearing to every principle of Christianity, one would suppose that a decent respect for the feeland opinions of others, and a proper regard for the refined feelings of civilized and enlightened society, would restrain the gentleman from outraging the sensibilities of others with the profane oath and the blasphemous curse. Such however is not the fact but on the contrary, men who profess to be gentlemen, aye and christians too, do not hesitate to blasspheme the name of God and imprecate curses upon their fellow men. In warning those who are in the practice of this vice and admonishing them to desist from that evil way, we shall merely offer a few reasons why it should be abandoned.

1. We remark that this vice is absolutely inexcusable.

In this respect it stands alone, for in all the black crimes which disgrace humanity, there is not to be found another which will not admit of some plausible excuse or some palliation. But in this case there is none. The drunkard and the debauchee are prompted to a commission of their crimes by their respective appetites, and may plead a constitutional infirmity or a momentary gratification as a palliation. But who in the name of reason and common sense ever thought of pleading such an excuse for pro-fanity? Who ever said that he was born into the world with a swearing constitution, or that he experienced even a momentary gratification in uttering oaths and curses?— The dishonest man and the thief, may gratify avarice and gain wealth by their crimes, and may plead a love of gold and a prospect of happiness as the motives which urge them to the commission of their crimes.— But who ever thought of making himself richer or happier by indulging in the habit of profane swearing. Let us suppose a man framing excuses designed to extenuate his guilt in this practice.

Will he say that he cannot gain credit to what he says unless he swears to it? We answer then, he cannot with an oath. Surely a man's credit must be low, as a man of truth and veracity, who cannot be believed unless he swears. The truth is far otherwise, for, sensible men always suspect the

truth of the profane swearer.

Will passion be plead in excuse? I was angry and therefore I swore. This is equivalent to saying that he has done wrong once and this is the very reason why he should do so again. To admit this as an excuse is in effect to say that a man is not accountable for what he does in a passion, and thus every crime would be excused. The man every crime would be excused. who beats or murders his neighbor, may say that he did it in a passion and the excuse

will be as good as in this case. Will a want of reflection be plead in excuse. This is a poor excuse for a rational God has given to man the power of reason and reflection, and he that does not employ these powers ought not to be classed among rational creatures, but with the beasts who act only from impulse.

Will habit be offered as an excuse? Will the swearer say that he has long been in the habit of swearing and scarcely knows when he indulges in it? This instead of extenuating his guilt only aggravates it in a tenfold degree. To admit that the longer a man continues in sin and the more intently bent upon its practice, the more innocent he is to be considered. The thief, the drunkard, the liar, and the murderer, can plead the amount of goods stolen, spirits Irank, lies told, and murders committed, as a good reason why they may continue to transgress with impunity.

The truth is, this is the very reason why they should forsake their evil ways. "The time past ought to suffice to have wrought the works of darkness, it is one reason at least why he should begin to redeem the time and live temperately. So if a man has sworn and cursed out one half his days it is high time that he began to let his communications be yea, yea, and nay, nay, knowing that whatsoever is more than this cometh of evil.

2. That profanity has a deleterious in fluence upon society, the happiness of the profane man, and tends directly to procure general corruption of morals in commu

Perhaps there are few vices that can be named which have a more direct tendency to destroy all reverence for God, and to stee he heart against all the finer feelings o love and gratitude than the one now under deration. It argues a heart almost totally dead to a proper sense of the Divine goodness, and destitute of those finer feelings of tenderness, benevolence, and charity, in the exercise of which alone there is true bliss on earth. Surely that must be any thing but the calm, tranquil and happy man, who on every trivial eccasion will blaspheme the name of God or pour out a volley of curses upon his fellow men.

Just in proportion as the habit of profanity has a tendency to blunt the finer feelings of the human heart, and deaden the moral sibilities of men, in that exact ratio it de-

stroys happiness. Were we to look for a happy man on earth, we should not go to the man who tri-fles with the sacred name of God; but we would go to the calm and tranquil soul who mentions that holy name only with love and gratitude. We would not go to the bold blasphemer who like Shemel, curses as he runs; but we would go to the man in whose eye the tear of gratitude and joy glistens at the mention of his Creator's name, and there only, should we find.

"What nothing earthly can yield or yet destroy, The soul's calm sunshine and the heartfelt joy."

But again. This vice tends directly to promote a corruption of morals. The example of the swearer, especially if he be a man of rank or wealth, is likely to be followed by others, and society at large becomes contaminated with his sin. young are particularly exposed to danger from this scource. They are much inclined to imitate their superiors, and perhaps in nothing do they imitate more readily than in this habit.

If the swearer is the head of a family, his children will in all probability follow his example in youth and the habit growing with their growth and strengthening with their strength, will continue, and descend to fu-ture generations. The tendency of this practice, is directly to corrupt the morals of community by striking at the rate of virtue, in destroying those fine feelings from which all that is holy and heavenly in practice must proceed. We would therefore that those who practice this pernicious vice would pause and seriously consider, and if they have any respect for the morals of community or even for their own characters and happiness forsake the evil of their ways.

One word upon the origin of this vice and we have done. The poor Indian never swears till the professed christian learn him. Where do men learn to curse and damn one another? They learn from those who profess to be teachers in Israel. Who would have thought of damning his fellow to hell if he had not heard such language from the

The evil is not likely to be remedied till the house of worship is purged from such scarlet abominations.

The minister goes into the desk cursing and damning his fellows, and in imitation of his example the people go away and curse and damn one another. So the people curse one another because the minister curses them, and the minister curses them because they curse one another. Thus cursing instead of good offices "go round." Reader, may the Lord give thee wisdom to choose the good way, and in conformity with the apostolic injunc-tion, "bless and curse not." W.

ECHOES. In the whole hemisphere sounds, there is no circumstance more strik-ingly curious than that of an echo. To hear one's own voice returned, as if it were the voice of another, is perhaps more suprising than the reflection of one's self in a glass. Indeed there is so close a resemblance between the effects of light and sound, that we might almost suppose them governed by the same laws. Sound is not only reflected in the same way, but it may also be conveyed into a point like light. An imperfect experiment of this kind may be tried upon Westminister-bridge in the night time. If a person whisper in one of the alcoves (the form of which produces the effect,) he will be distinctly heard in the opposite one, though at so great a distance; but a still more striking instance of a similar kind, takes place in the whispering gallery that encircles the inside of the dome of St. Paul's.

Echoes are produced by the voice falling upon a reflecting body—as a house, a hill or a wood. These objects, at seventy feet listant from the speaker, will distinctly return a monosyllable, and, for every forty feet farther from the reflecting body, a syllable. In Italy, where the atmosphere and the country are so favorable to echoes, you meet with many of extraordinary duration. Some repeat whole strains of music, which have given rise to those puerile repetitions. or symphonies, to be met with in early writers of that country. So perfect is the echo, that the ear is often deceived in not dis tinguishing the reflected sound from those which are direct. In listening to the ringing of hells, when an object so intervenes as to cut off the direct rays, we hear the sounds as effect, by converging the rays of sound into large portions, and throwing them into par-ticular parts of the room. The best figure for a concert room is a parallelogram, or long square, in which the sounds are equally diffused. Our cathedrals partake of this form, and are the finest buildings in the country for the display of musical effects

The sublimest operations in nature, which strike us with awe and wonder, are to be referred to the sound of distant echoes, as we hear them in thunder storms.

We have two kinds of atmospheric electricity, -one in which the fluid plays between an upper and lower tier of clouds; the other in which it darts from the cloud to the earth. The former is most common and not at all dangerous, though it is accompanied with a more appalling sound than the latter, which carries with it destruction and death.

The verticle shaft strikes the highest objects, and is to be distinguished more by a crackling noise, than the tremendous roll.

The thunder, which follows the horizontal shaft, may be explained upon the following principles:—As the fluid darts abroad from one side of the heavens to the other, it actually produces but one shock, or instantasound, but, by the reflection of the upper tier on the lower tier or stratum of clouds, the echoes are continued in one incessant roll, as if a heavy carriage was furi-

ously driven over-head. From the duration of the roll, it is not lifficult to ascertain that the shaft of lightning darts eight or ten miles across the heavns in an instant of time. On the lake of Ulleswater is heard an imitation of these effects. On firing a cannon at the head of the lake, the report is so bandied about, from mountain to mountain, as to produce an ef-

length of time, expiring in the distance with a noise not louder than the crumpling of a piece of paper.

There is a charm connected with mountains, so powerful, that the merest mention of their magnificent features kindles the imagination, and carries the spirit at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude! Whoever has not climbed their long and heathy ascents, and seen the trembling mountain flowers, the glowing moss, the richly tinted linches under foot; and scented the fresh aroma of the uncultivated sod; heard the wild cry of the mountain plover, and eagle; and seen the russet hues of distant slopes, the livid gashes of ravines, precipices; the silver line of falling and the whirling clouds at his feet, and cast his gaze over lakes and forests, wide lauds and smoking towns to the ocean's brink,-knows nothing of the splendid scenes this land affords.'

The tremendous avalanches of snew from the aremenatus avaianenes of show from the summits of the high Alps in Switzerland, form another echo of the most appalling kind. Mr. Bakewell, speaking of the fall of these masses, says—'The noise was indescribably deep and awful; reverberating in long and repeated echoes which truly in long and repeated echoes which truly might be called the music of the mountains, and was in perfect harmony with the vast sublimity of the scene. To these deep echoes succeeded a solemn silence, till again an appalling crash from another part of the range was repeated by louder bursts, responding from mountain to mountain. would have required no very poetic imagination to have heard, amid these sounds, the mighty genii of the Alps holding conference together, in an awful language that spoke of the feebleness of human power, compared with the force and immensity of nature. Descending from this vast theatre of sounds, into the haunts of men, how cheering to hear the joyful notes of the goat-herd ringing through the valley, as he runs through the gamut at a breath; and, with a stentorian voice, calls up the echoes that surround Accompanied with the lowing herds, and the murmur of waterfalls, how rich he pours his liquid song! Ignorant of all the rules of art, and guided by his fancy alone, his voice in the deep solitude has a charm indescribable.'—English paper.

> [From the Independent Messenger.] SPRING .--- A Fragment.

It was forming-the first rays of light was just glimmering in the east, when I stole softly from my chamber to take a short walk in the grey of the new born day. I strolled along, musing as I went upon the unchanging goodness of the Deity. This fact we learn by "the hearing of the ear," but at this season it is indelibly stamped upon the heart because we can "see it" with the naked eye.

The scenery of nature not only amuses us, but it leads us to just and exalted conceptions of Him who promised that "while the earth remaineth-seed time and harvest and summer and winter shall not cease." beneficence of our Maker is powerfully marked upon every hill and valley, upon every fertile field and luxuriant meadow-upor the heaving tides of the ocean, and the deep untrodden solitudes of the forest. 'Spring" is emphatically the season of happiness; vegetation in all its unnumbered varieties is bursting into life and will soon be seen gently waving before the soft winds of heaven, and spreading its delightful fragrance around the habitations of men. Animate nature is all in motion-man glides along upon the green carpet of creation, with elastic steps, while his heart broods over the brilliant images of beauty with which he is surrounded. Millions of seen and other millions of unseen creatures, are rising from every element into life to enjoy their new born existence and their unmingled warblings of rapture-the involuntary thrills of "untaught fingers"-the overflowing of that spring of gladness from which issues all that claims the name of music, short of the voiceless harmony of heaven, seems to be dedicated to that Power by whose agency they were ushered into being.

Immensity of space is filled with animation, and every element around us is preg-nant with joy. There is a luxury of sentiment in the contemplation of such scenes, for we realize that the hand of a divinity is closely connected with the volume of nature, and that the Father of creation called every thing into existence for his pleasure-to com municate happiness, and is ever listening with placid ear, to every inarticulate voice

that testifies joy. But how short is the season of spring-its pleasures appear but for a moment and then vanish like the "baseless fabric of a vision." The flowers bud and bloom, open their sunny petals to the viewer, lift up their delicate heads to the weary traveller, and the rude winds follow, pluck them from their frail stems, and casts them aside to their early withering. A fit emblem of man's existence he comes forth as a tender flower, decay is written legibly upon his forehead-the sunny joys of earth-its charming scenes and fascinating allurements court him to linger in the garden of earthly pleasures, but ambition interferes-he pants for a name, he abandons the frivolous toys of youth, and enters the arena of public life. His mighty mind, (that portion of Divinity) now unfolds its strength and beauties to the admiring multitude-they view him with wonder and pleasure-he is in the sunshine of prosperity-flits along like a blazing meteor, the vinds pass over him and he is gone—the light of his earthly existence is extinguished, and he who was so active and gay rests in the tomb. Sad sickening thought! Our life is made up of crude disjointed visions and broken slumbers, and yet we are anxious to continue the giddy round. But pass on relently world, only leave "the things thou never yet hast given," a heart at ease-affections fixed on Heaven-a strong faith in the joys of immortality, and patience to bear the corroding ills of life. FLETCHER.

Fashionable Vulgarities of New York. Ostentatious Dinners, where the guests are bored to death with a profusion of superfluous dishes, superfluous bottles, superfluous glasses, and superfluous cut glass; and lumbering finery of all sorts, were the guests are invited and estimated on the score of their purses; where the conversation con-sists of dissertations on wines, and comparisons of the respective excellence of each,

fect like thunder, which continues for a | and where the hired cook after serving up the dishes, takes his place as a waiter to eke out the scene of ostentation.

Ostentatious parties, where ladies dress to fanaticism, and young gentlemen wear black stocks and speckled stockings; where the finery is all borrowed or hired; where you see the same hired waiters, the same great punch bowl, the same everlasting lamps, and the same desperate attempts at outdoing their rivals of the ton; where the company is rated according to the Wall-street standard, and the party according to the quantity of champaigne and pickled oysters. Married ladies dressed for a walk as if go-

ing to an assembly, with gowns the extreme breadth and redundancy of whose folds are desperately contrasted with their length, leading by the band little children so overloaded with finery that they have no room to grow bigger, and never get to be more than four feet and a half high.

An affectation of contempt for every thing American, and of admiration for every thing foreign; an affectation of taste for Italian music without any taste; an affectation of literature without any literature; an affecta-tion of fashionable manners without any manners; and a violent desire to be elegant without knowing exactly how to go about it. Indeed no rusticity of manners is half so vulgar in the eyes of people of real refinement as affectation.—N. Y. Cou.

INFANT DEPRAVITY. Dr. Spring, a divine in the city of New York of much celebrity, has recently pub-lished a dissertation on "Native Depravity." He maintains, or rather we should say contends, that infants are voluntary, actual sin-ner —that "every child of Adam is a sinner, and from the moment he become a child of Adam. He may not be a sinner in the eye of men, but he is a sinner at heart, and in the sight of God. He sins, not in deed, nor word, but in thought. An infant is not a giant either in form or wickedness; but he is a sinful infant." So far Rev. Dr. Spring.

The Dr. we hope will not object, if we compare his sentiments with the Bible.— What then saith the scripture? Does that precious record of the mind and will of God declare that children are born with evil natures, totally deprayed in the sight of God? If so, let the passage be pointed out. Hear what the Psalmist saith: "Lo children are a heritage of the Lord, and the fruit of the womb is his reward, exxvii. 3. When Jesus saith, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," did he mean they were totally depraved sinners,—sinners "in the sight of God,"—sinners "in thought,"— 'sinful infants"? Are such of the kingdom of heaven? Are the happy subjects of the kingdom of heaven sinners "in the sight of God", and "sinners in thought"? Again, esus said to his disciples, Matt. xviii. 3. "Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven"? Are we to understand Jesus here as saying, except ye be converted and become like little children, i. e. totally deprayed, "sinners at heart", "sinners in deprayed, "sinners at heart", "sinners in the sight of God", "sinners in thought", ye cannot enter the kingdom of heaven? Now here we are driven to the alternative, to say either that this is the meaning of this passage of Scripture, or else that Dr. Spring, n regard to the doctrine of infant sinfulness, is a gross error. Reader, you may rest satisfied, that the Bible is right, and the Dr. is

The Dr's, theology brings to mind the following paragraph, copied from a Liverpool paper, and which has gone the rounds in this ocuntry :- Trumpet.

"A lady observing a little girl apparently lost in the street, accosted her with the question of "whose child are you?" "Child of wrath, ma'am?" cried the little urchin, dropping a curtesy, as if addressing the parson. The lady resumed, and said, "where were you born?" "Born in sin, ma'am," persevered the diminutive theologian."

Prescription for Early Rising .- Frederick the great of Prussia was originally fond of his bed. "His first care," says his biographer, "was to ensure his early rising, for he knew full well, that without that habit, much business could not be cone in the course of the day. He therefore ordered his servants to wake him at 8 o'clock at which hour he intended to leave his bed. They did so; but Frederick was naturally inclined to sleep, and therefore be always begged for a little more time, which it may easily supposed he obtained without difficulty; and thus, instead of four he usually rose at six. In vain he scolded and commanded, for the next morning always found him entreating for more sleep; and where were the attendants that could resist the request of a despotic monarch? Finally, determined to vanquish himself and his nature, he commanded the person who called him, under pain of being made a common soldier for life every morning to put upon his face a towel dipped in cold water. By this violent measure he conquered his natural somnolency, and continued to rise at 4 o'clock till an advanced period of life.

INTERESTING.

LIFE of MURRAY, with Notes, Appendix, index and Portrait.

MARSH, CAPEN & LYON will publish in a few days a new and improved editions to the latest and the Adays a new and improved edition of the Life of Rev. JOHN MURRAY. This edition will contain

more improvements then any other now published, and it will be sold at a LESS PRICE. The publishers, it will be recollected, stere-typed this work a few months since, and made it the first volume of the UNIVERSALIST LIBRARY, and they are compelled to adopt this course, with a view to self-protection, as another edition without any good reason, has been thrown into the market by Thomas

Whittemore.
It must be distinctly understood, that this course is it yields none; but simot pursued to any profit, for it yields none; but sim-ly with the intention of opposing the injustice of Had the work really needed any improvement, it

would have afforded some evidence of a Christian spirit to have suggested it to the publishers; but this The Editor of the 'Trumpet' speaks of reducing the price, &c; and it is to be presumed, since he prints and publishes for the good of the cause, he will rejoice in a still greater reduction of the price.

Boston, May 1, 1833.

Copartnership Dissolved. THE Copartnership heretofore existing under the firm of SPRINGER & GARDINER was dissolved by mutual consent on the first day of Morch last.
All persons baving unsettled accounts with said firm are requested to call on S. SPRINGER and adjust the

SAMUEL SPRINGER, CHAS. F. GARDINER. Gardiner, April 25, 1833.

To the Hon. County Commissioners within

To the Hon. County Commissioners within and for the County of Kennebee,

RESPECTFULLY represent, the undersigned cite trees of said County, that a new aublic highway, or an alteration of the existing highway in the town of Gardiner, is much wanted, and would essentially promote the public convenience and accessity, to be located as follows, viz—Beginning on the North shore of the Cobbossee Contee stream, at its junction with Kennebec river, and running to the head of long wharf across the mouth of said stream, there across said wharf, or so far that it may be joined by the constant of the constant o said wharf, or so far that it may be joined by the con-tinuation of the public highway leading from the Church to the head of said wharf, and said last mentioned highway to be so continued;—and they further represent that no damages would be occasioned to in-dividuals by the establishment of said highway; and that a foundation baving been already laid at private cost, the said road could be made at moderate cost. By this location or alteration, many obstacles now ex-isting to the public travel would be overcome, and nomercus advantages will be gained, as will be evident to the bonorable Commissioners upon a view of the premices, and as the petitioners will undertake to prove

premises, and as the peritoners will undertake to prove op na hearing for that jurpose.

And the subscribers further represent, that the Se-lectmen of said town of Gardiner, pursuant to the au-thority in them vested by law, on the fifteenth day of March now last past, duly laid out a town road or highway in said town of the following description, beging from Gardiner's what, on the account of the leading from Gardiner's wharf, on the avenue boom ground to the County road near Frederick Allen's, viz—iteginning at Gardiner's wharf on the west line of the avenue, and running on said west line of said avenue, north two degrees west, seventy one rods and six links, to the north sh re of the booming ground thence continuing the same course to the County toad near Frederick Allen's, which line is considered to be the west line of said road, and to carry the width of three rods,—the water passages in said avenue, to be left of the same width they now are, and bridged over, Laid out also, a passage way on the north side of the Cobbossee Contre from the cost line of said road to the river four rods wide-- and made re, out of the same to the town at a public meeting of the inhabitants beld for that purpose on the eightreenth day of March lad past, and by adjournment from said day to the first day of April then next; and the said town unreasonably refused to approve and allow the said bighway so laid out. Wherefore the undersigned, respectfully pray that the Honorable County Commissioners, would locate and establish the highway first above described; or that they would establish the town-way so laid out by the Selecturen as aforesaid, and order the same to be recorded in the town-books of said town, and for the allowances of costs increased by the neiticinal for that purpose on the eighteenth day of March last the allowances of costs incurred by the petitioners, agreeably to the Statute in such case made and provided. All which they set forth, and respectfully pray for, or such part thereof as to the Commissioners shall seem just and reasonable.
(Signed) PETER GRANT & 22 others.

STATE OF MAINE.

KENNEELC. -s. Court of County Commissioners, April term, 1833. ON the foregoing retition, satisfactory evidence having been received that the petitioners are responsible, and ought to be heard teaching the matter set forth in said petition, it is Ordered, that think days previous notice be given, that the County Commissioners will meet at Perkins' Stotel in Gardiner, on Tuesday the twenty-third day of July, 1833, at ten o'clock in the foreroon, and thence proceed to view the route mentioned in said petition, and immediately afterwards hear the parties and their witnesses, and then take such further measures in the premise as may be adjudged proper. Said notice to be given by serving an attested copy of said petition, and this order therein, upon the Clerk of the town of Gardiner, and by posting up such copies in three public places in said town, and by publishing the same in the Christian Intelligencer and Gardiner Chronicle, a public newspaper prin ted in said County, that all persons and corporations interested, may attend and be heard if they think

J rue copy of the petitic Attest J. A. CHANDLER, Clerk. J. A. CHANDLER, Clerk.

To the County Commissioners of the County of Kennebec at the term of their Court holden on the last Tuesday of December, A. D. 1833.

HE subscribers, inhabitants of the town or Gardi-HE subscribers, inhabitants of the town or Garae-er, represent that within one year last past, viz. on the twenty-fifth day of December instant, an application was made in writing by certain reliabitants of said town, to the Selectmen tueseof, requesting said Sclectmen to Ocate a town way, beginning at the end of the road, leading from the Brunswick road near Robert Withee's and running to the Capen road, so called, thence to the South line of said town to a range way at said South line, in the town of Richmond. That said Selectmen have unreasonably refused to

bay said road. Wherefore we request, that such pro-ceedings may be had in this Court, as shall establish a town way on the route aforesard. (Signed) JAMES MAGSTON, and 7 others.

STATE OF MAINE KINNEBEC, 88.
ourt of County Commissioners. April Term, 1833. On the foregoing petition, satisfactory evidence hav-ng been received that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition; it is Ordered, that thirty days previous notice be given, that the County Commissioners will meet at Kandall Robinson's Stere in Cardiner on Treelay the eighteenth day of June 1833, at ten o'clock i the forenoon, and thence proceed to view the route mentioned in aid perition, and immediately afterwards hear the parties and then witnesses, and then take such further measures in the premises as may be ad-judged proper. Said notice to be given by serving an attested Copy of said petition and this order thereso upon the Clerk of the town of Gardner, and by post-ing up such cepies in three public places in said town and by publishing the same in the Christian Intelligencer and Gardiner Chronicle a public news-paper printed in said Gardiner; that all persons and Corpora

Auest, J. A. CHANDLER, Clerk. A true copy of the petition and order of Co Attest. J. A. CHANDLER, Clerk.

ti as interested, may attend and be heard if they think

To the Court of the County Commissioners for the County of Kennebec to be holden at Augusta on the fourth Tuesday of April, A. D. 1833.

HE undersigned, respectfully represent, that the County road as now laid out and travelled, leading from the store of Joseph Bradstreet, Jr. in Pitt-ton, the ugh Windsor to Belfast, is very inegular, crooked and sinuous in its course from the guide-post near said store, to the Easterly line of Dennis Gould's farm in said Pittston, and that said road might, with farm in said Pritston, and that said road might, and thus the distance between said store and said line, would be much curtailed and the road better in every point of view, and far more convenient for the public. Your pretitioners therefore pray, that you will view the premises, and cause said road to be so altered, laid out anew, or traughtened, as shall appear to you reasonable and right, and for the public good.

(Signed.) DANIEL SEWALL and 47 others.

STATE OF MAINE.

Kennenec, se, Court of County Commissioners, April Term, 1838.
On the foregoing petition satisfactory evidence having been received, that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition, it is Ordered, that thirty days previous notice be given, that the County Commissioners will meet at Joseph Bradstreet, Jr's Store in Pittston on Thursday the fifth day of July 1833, at ten o'clock on Thursday the fifth day of July 1833, at ten o'clock in the forenoon; and thence proceed to view the route mentioned in said petition, and immediately afterwards bear the parties and their witnesses, and then take such forther measures in the premises as may be adjudged proper. Said notice to be given by serving an attested Copy of said petition and this order thereon upon the Clerk of the town or Pittston, and by posting up such copies in three public places in said town and by publishing the same in the Chistian Intelligencer and tardiner thronicle, a public news-pajer printed in said County; that all persons and Corporations. printed in said County; that all persons and Cortions interested may attend and be heard if they

Attest. J. A. CHANDLER, Clerk.
A true Copy of the petition and order of Court thereon.
Attest. J. A CHANDLER, Clerk.

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